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# An Historical Sketch ...of the... Muhlenberg Mission

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## FOREWORD.

**T**HE following narrative will present a fair picture of the course through which Muhlenberg Mission has passed during its more than sixty years of history. Its environment is set forth, the character of its schools and their accomplishments and failings, the religious phase of the mission, the food supply and its problems, and a complete list of the noble men and women who have lived and labored, and many of them died, to help Africa see the light.

It is well to study our Mission history in the light of the facts related in this booklet. It must not only lead to enlarged knowledge and a clearer apprehension of the difficulties and character of the labors of the past missionaries, but also it will show all what need there is to wait patiently, work on persistently, and hope on to the end, which shall surely be "When the earth shall be filled with the glory of God.....as the waters cover the sea."



**Mission Home, Africa.**

## **MUHLENBERG MISSION.**

### **Present Liberia.**

#### **In and Around the Mission.**

A hasty glance at the Mission's environment, or what might be termed its "background," will be helpful.

For some years the Republic of Liberia has been fighting, diplomatically, for its national life. Whatever may be said pro and con concerning the fitness or ability of the Negro for self-government, there can be no question but that this Negro Republic has been in an exceedingly precarious condition. Notwithstanding her piling loan on top of loan, locally or abroad, for longer or shorter periods, she has been practically bankrupt and unable to meet her financial obligations

to her own citizens. Many financiers assert that she is not bonded excessively, that the natural resources of the country should be able to carry safely this indebtedness; but for some reason, variously explained, she has not been able to make both ends meet financially. This has tended to undermine the two chief assets of any government, patriotism and confidence. This financial condition has largely brought about a dissatisfied and critical citizenship.

Recently, however, brighter skies seemed to be dawning for the Republic. Four years ago, when about to be pushed to the wall by European powers, she turned towards the United States and besought friendly aid. Commissioners were sent over to interest the government at Washington; and this resulted in a like Commission being dispatched by the United States government to make a careful study of conditions here. The final report of this Commission carried a recommendation that the United States government extend her fostering care in the way of money and counsel. A loan was arranged sufficient to take up all foreign obligations and practically all local ones. The terms, however, called for a heavy loss on local debts, only 50 to 70 per cent of accounts being allowed; and in case of interest-bearing paper all interest was cancelled. To the credit of the Siberian government and people, let it be said, that these hard terms were agreed to rather than lose the greater benefits that would accrue to them through the loan. It can safely be said that this was the country's last hope.

The Loan Agreement places the Customs' Duties under control of a General Receiver, appointed by the United States government, and three Assistant Receivers, appointed by the governments of England, France and Germany, respectively. All of these men have been on the ground for many months, adjusting details and arranging for the transfer; and it is fondly hoped that the new financial management will



assume charge at an early date. It should be added that the General Receiver is also Financial Adviser to the government and has large powers conferred upon him as to the distribution of the public moneys.

Under previous financial conditions every effort to build up an efficient Public School system has been practically a failure. Successive heads of the Department of Education have called for appropriations for their work, but have been met with a most meagre allowance. With education at a low ebb no nation or people can rise to any high plane. The best educational work in the Republic has been that done under the direction of the Missions.

Nor is there anything even approaching intelligent agriculture in this country. Like Topsy, things "just grow." Following native methods, rather than introducing civilized ones, land is cleared by cutting and burning (by ax and fire), then planted; little is done in the way of cultivation. The soil is never stirred; only the grass and weeds and bush are cut. Beyond doubt the soil is very productive, and if properly treated would yield far more abundantly than it does now. These antiquated methods of handling the soil are the fruitful source of the continuous cry of "poor" and "hard times" which almost daily reach our ears.

Industrial conditions are in keeping with the foregoing descriptions of the Educational and Agricultural Departments. Little attention has been given to the teaching of the industrial arts, trades and other handicraft. There are no manufacturing in the country; everything in that line is imported. Outside of government positions and mercantile clerkships there are few openings for young men to earn an honest livelihood, and fewer yet for young women.

Under such unfavorable conditions it is not difficult to see how Mission work is under a heavy handicap. Even to the casual observer, it becomes clear that we have no strong and stable govern-

ment behind us. It is not a question as to adequate laws on the statute books, but as to their enforcement. Reference might be made to a law passed at the recent session of the Legislature reorganizing the Public School System. The machinery of the law will not doubt be fully set in motion; but when the requirements as regards teachers are enforced the country will be practically without teachers; few, if any, will be able to meet the test. For a First Grade Certificate the applicant must pass with an average grade of 96 in at least twenty different branches, among which are Agriculture and One Written Native Language; for a Second Grade Certificate the average must not be below 86 in a list of fourteen subjects; and a Third Grade Certificate requires an average of 75 in twelve branches. By the very nature of things, many of these branches cannot be taught in the Public Schools for many years. The present Course of Study is exceedingly limited. When the pupils of these schools come to us we invariably have to put them back at least one grade.



**Military Company known as "Muhlenberg Cadets," Africa.**

## EDUCATIONAL WORK.

### History.

It is advisable to give a brief history of the schools.

**Muhlenberg.** The first school in connection with this Mission was a boarding school opened at Muhlenburg in 1860, when Rev. Morris Officer began a co-educational school with forty boys and girls procured from children rescued from a captured slave ship. These children were not natives of Liberia but were brought as slaves from somewhere in the Kongo region. When the captured slaver was forced to give up its cargo of human freight, the released slaves were landed in Liberia. The forty children referred to were obtained from those landed from the ship. The descendants of these released slaves are yet called Congoes. Mrs. Georgiana Hay, of Upper Harrisburg, is the only one of the original forty children still living.

Since the founding of this school with the original forty children, others have been admitted from the community around Muhlenberg from the adjacent tribes and from our Interior Schools. Some have come from towns more than 110 miles distant from Muhlenberg.

The school founded by Rev. Morris Officer, with the assistance of Rev. Mr. Heigard and Miss Kilpatrick, continues, though greatly changed. Co-education was kept up until less than fifteen years ago, when it was believed that better results would be obtained by having separate schools for boys and girls. Girls are no longer admitted to the schools at Muhlenberg except a limited number as day pupils.

**The E. V. Day Memorial Girls' School.** This school may be said to have originated in 1897, when Dr. David A. Day and Mrs. Anna Day went to the location of the present Girls' School to live. Mrs. Day took some Vey and Grebo





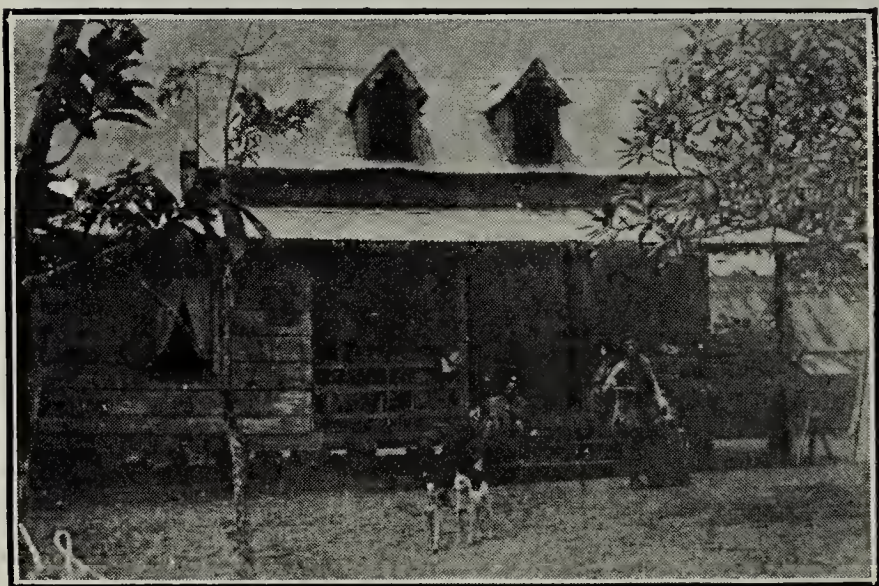
**Confirmation Class Easter 1912.  
Day Memorial School, Africa.**

girls along with her that she had brought from the Cape Mount and Cape Palmas regions, some of whom were redeemed at as great a cost as \$72.00. The instruction given to these girls was the beginning of school work at that place. Such instruction continued for but a short period, however. With the departure of Mr. Goll in May of that year, Dr. and Mrs. Day were obliged to return to Muhlenberg and bring the girls back with them. Thus the school was closed for a time. In the fall of 1898 a new start was made with Sister Augusta Shaffer (now Mrs. Dr. A.. Pohlman) and Miss Mary Van Leer in charge. This was more properly the real beginning of the Girls' School. Later it was named "The E. V. Day Memorial Girls' School," as a memorial to Mrs. Emma V. Day, the white woman who had lived and worked longest at Muhlenberg.

Though closed for short periods since its true beginning in 1898, the school is still going on and is doing much better work than ever before. The

present enrollment is 65 girls, mostly of the lower grades.

The Missionaries who have been teachers at the school since Sister Augusta and Miss Van Leer are Miss Amelie A. Klein, Rev. and Mrs. J. H. Straw, Misses Lulu M. Goodman, Ruth Garrett, Louella V. Hesse, Rev. W. M. Beck, Rev. and Mrs. F. M. Traub. The present Missionaries are Miss Gertrude Simpson, Mrs. E. E. Neibel and Sister Gertrude Temps. Other missionaries have assisted here at different times, but the above are the ones that have been assigned to the Girls' School at different times by the Board of Foreign Missions and by the African Conference.



**Slippery Station, Africa.**

**Interior Schools.** Slippery Station, Mt. Coffee, seven miles northeast of Muhlenberg, founded in 1900-01, was first opened as a private school by Mr. H. O. Stewart, but later was made a station of Muhlenberg Mission. It still continues as one of the stations of our Mission. The present enrollment is 31. Mr. Stewart, who has always been at the head of this school, never





**School at Slippey Station, Africa.**

was a regular Mission pupil at Muhlenberg, nor a student at any other school. He was a farm-hand working on the coffee farm and elsewhere at Muhlenberg, and was given private instruction by Mrs. Day. This led Mr. Stewart to acquire the training that has enabled him to conduct the school at Slippey Station. He became a trusted helper of Dr. Day, and later of the American Colonization Society, and still latter he exhibited such good executive ability that he was put in charge of the one of our branch schools that has continued longer than any other. He is a genuine native African, being of Golah and Vey extraction. He not only is head of the school under his charge, but also does evangelistic work in the native towns around Mt. Coffee, is the treasurer of Day Memorial Church of Upper Harrisburg, and a trusted member of the Council. He has continued in our work longer than any other native helper, and his school has sent more boys and girls to Muhlenberg and the E. V. Day Memorial Girls' School than any other of our Interior Schools.

**Arthington**, seven miles from Muhlenberg. Mr. James Lewis conducted a school in his own home on the farther side of the Arthington settlement from Muhlenburg from about 1901 to 1905, which was a branch school of this Mission. There were never more than about 8 or 10 pupils at this school, but some were sent to Muhlenberg. As the school did not yield the desired results, it was closed after a few years' existence.

**Weahk-Puhl**.—Margaret Stevenson, a Muhlenberg pupil in Dr. Day's time, began school work here in about 1900, but was unable to continue a year. She made an attempt to reopen the school some years later (1905), but the school was broken up because members of the "Devil Bush" near by captured the boys and took them into that organization. Another school was opened in 1907 not far from the first two sites at—

**Koon Town**, 22 miles from Muhlenberg. This school was more successful, but before long was removed a few miles, to Blah Bubba's Town. In 1909 Miss Stevenson was succeeded as teacher of the school by D. J. Robertson, who came into our work from the Presbyterians. About 15 boys was the largest enrollment of the Station. In December, 1910, the pupils of this Station were sent to Muhlenberg, and Mr. Robertson was transferred to Heid Station. The school building at Pleasant View was sold to the Liberian Government for an Interior Commissioner's residence and the Station was abandoned.

**Wartburg**, 65 miles from Muhlenberg. The school at this Station was opened in 1901 with Alex. Yates and Lincoln Kellogg, two of the oldest Mission boys at Muhlenberg, as teachers in charge, and was called the School at Doble's Island. The boys not being sufficiently equipped in training and ability to continue the school, in April, 1903, James Brown, who had been at Selins Grove, Pa., U. S. A., was appointed teacher. A little later the Station was named "Wartburg,"





**The Dam,  
Rev. J. D. Curran and Boys, Africa.**

in honor of the Wartburg Synod, which made a special contribution to that Station. At one time, the school here had an enrollment of about 20 boys, but it did not succeed well enough to keep it open, and was closed in 1907.

In June, 1908, Rev. J. C. Pedersen began work at the closed Wartburg Station, but soon decided to move to a location about a mile away, which he named Buhlo Pelle. He was engaged in building operations most of the time and was able to conduct school work for limited periods only, at different times. Most of his work, aside from building operations, was evangelistic.

Rev. and Mrs. E. E. Neibel went to Buhlo Pelle about the first of January, 1912, to relieve Brother Pedersen, that he might take his furlough a few months later. School work was begun again, but the untimely death of Brother Neibel was the cause of interfering with the

school another time. It was kept up by Rev. Pedersen till Rev. C. H. Brosius arrived at Buhlo Pelle in May, 1912, and relieved Rev. Pedersen, who left on furlough in June. Rev. Brosius has continued the school work with the assistance of one of the larger Mission boys from Muhlenburg, and latter with the help of Mrs. Brosius, who now does most of the teaching. Amid many changes and difficulties this school now gives good promise of permanence.

**Ka-Ka Town**, 25 miles southeast from Muhlenburg. The first school in this section was begun at Walker's Town, some distance from Ka-Ka Town, with C. A. Cozan teacher, about 1901. But the work here was not deemed sufficiently successful and was closed. In 1903 a school was opened near Ka-Ka Town, and Mr. Cozan was again put in charge. About 15 children were in attendance at one time, but the results were not good enough to justify the continuance of the school, and it was closed in 1905. This seems to have been a quite difficult field. After it was abandoned by our Conference other denominations, among whom were the Roman Catholics, entered it and later abandoned their work with no better results than ours.

**Heid Station**, 110 miles northeast from Muhlenburg. This Station was opened in April, 1903, by Supt. W. M. Beck, who put Henry Stepney, an old Muhlenberg pupil, in charge as teacher. School work soon began, also farm work as a help to support the school. Mr. Stepney at first took great interest in the school and it was quite properous for a time. The yard around the buildings, the farm and the buildings themselves were the best kept of any of our Interior Schools, and about the same might be said of the school itself and the religious work. The fact that this was the station farthest away from Christian civilization and deepest plunged in heathenism did not seem to weaken the zeal of its teacher from



**School at Heid Station, Africa**

leading his school to make as great progress as the best of those schools under better Christian environments. But such good progress did not continue. In about two years the isolation of the teacher from other Christian influences aside from those of his own school, and the chilling effects of heathenism, began to have their effect, and the school dragged along with indifferent success for some years longer under the same teacher till December 31st, 1910, when Mr. Stepney was succeeded by D. J. Robertson, who was transferred from Pleasant View.

The school at Heid Station generally had an enrollment of from 20 to 25 boys, but only 5 or 6 were sent to Muhlenburg to complete their education.

In October, 1911, because of danger threatening from war between interior tribes and the Liberian Government, the Government ordered the school and station closed. Teacher and pupils were removed to Buhlo Pelle, and later to Muhlenberg.





**School at Rhodes Station, Africa.**

**Rhodes Station**, 90 miles from Muhlenberg. The school at this station, situated near Doble Zulu's Hill, was opened in 1906 with F. A. Peal, who had been trained in Dr. Day's time, as teacher. As many as 25 boys were enrolled at different times, and though situated at what was considered one of the best locations, yet the school never attained the success anticipated till it was closed in October for the same reason that Heid Station was closed. Transfer was made to Buhlo Pelle.

Other schools have been conducted by Conference at different times, such as the one at **Jah-ved Jai**, in Dr. Day's time, with an attendance reported to be quite large; the one at **Day Memorial**, in **Upper Harrisburg**, and others. But none of these long continued.

The above is a brief history of our school work, which gives, perhaps, more of the difficulties and discouragements than of the encouraging features, especially of the Interior Schools. But who can measure the results? Our schools have given training to such men as General Car-





**Four Girls Helping the Ladies in Girls' School, Africa.**

ter, Judge Hornsby and others of prominence in practically all phases of the country life, in addition to producing helpers and workers of less prominence and brought the teachings of the Gospel to several thousands, numbers of whom have become Christians. And aside from the command of the Great Teacher, our school work has been sufficiently successful to justify school work in this part of Africa.

### **RELIGIOUS WORK.**

The Religious Work of Muhlenberg Mission will be imperfectly, or but impartially, understood except as one learns conditions and from personal knowledge is able to read between the lines. It may be summed up in this: the making of an African Christian Civilization; and such an attainment is possible only by the most careful and tactful instruction in every department, based upon the principles of the Great Teacher. The truth has long been established, "that among bar-



**Pickaninnies, Girls' School, Muhlenberg Mission, Africa**

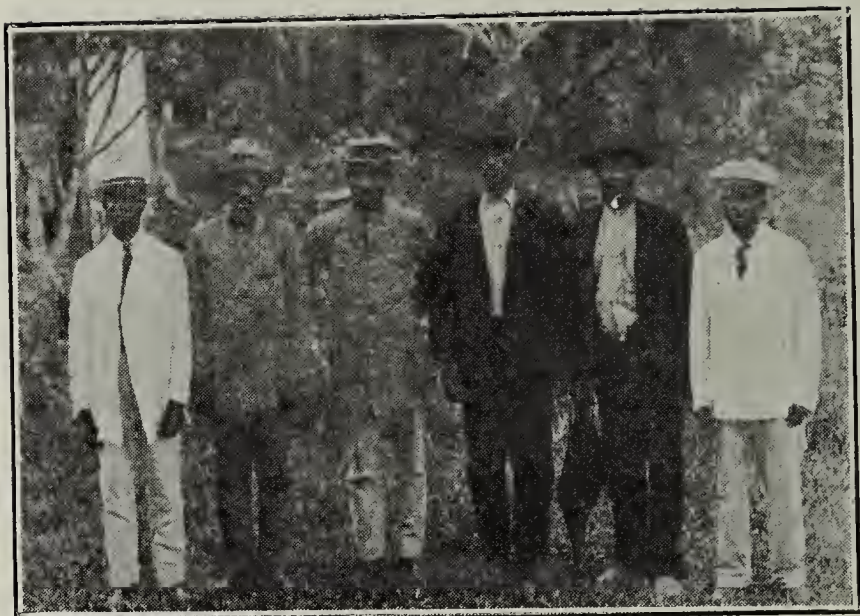
barous and uncivilized races a sound missionary method will, with all means at hand, seek to promote civilization by education and industry, resting on the solid foundation of religious instruction." The missionary must be true to the name at all times, under all circumstances, in the several industries, on the farm, in the school—everywhere. The religion of the Nazarene—at the bench, in the marts of trade, in the social life, in the political maelstrom, in the festering moral chaos, in all things—this is the necessity laid upon the missionary in his many-sided labors to establish the Truth, plant the Gospel seed and evangelize.

From the inception of the work by the Rev. Officer, the Church has doubtless been kept most prominent, and rightly so. The first baptisms and early trophies of divine grace are recorded in the Lamb's Book of Life. The Church records of years passed from the hands of the missionaries through native Church officials changing at the annual elections, with the result that for facts

of the past those now on the field gather such information as they may from the memories of the few survivors of those who were a part of the beginning of the work. The first quarter of a century of the work saw a considerable native population about the Mission who, like the American Indian, sought new "hunting ground" as civilization advanced. Those who received their training in the Mission or were in its employ and living near made up the membership of the congregation. From a membership of a hundred or more in the closing eighties and early nineties, with a building too small to accommodate the numbers who attended, only a few remain. Instead of the largely attended special services and enthusiastic prayer meetings, with the church fully officered and affairs managed by the congregation, we now have a Mission chapel controlled by the missionaries on the field, the membership composed almost entirely of the boys in the Mission. This change has come about through deaths, removals and the encroachments of the settlements. Missionaries longest on the field and most familiar with the country, say that almost everywhere one meets those who have been in the Mission and claim membership in the Church, though they have long since united with other churches in their immediate neighborhoods, where such are in existence, and are never seen at the Mission save on matters of business.

Then, the negro of American ancestry is essentially Baptist or Methodist, and as those who are trained in the Mission go out to other communities and settlements, the natural thing is to unite with the Church near at hand, our own not being in existence in that part of the country. And the settlements are adequately churchied. There is no dearth of local preachers. The pity is that the educational and moral standards are not those of the Word.





**Overseers and Heads of Shops, Africa.**

## **THE MISSION AND ITS COFFEE FARM.**

In bygone years Dr. Day reported that the Mission had a farm of 50,000 coffee trees in bearing condition. In those days the Mission made large shipments to Baltimore, where, as a rule, good prices were obtained. Those were the days of Liberia's prosperity, when coffee raisers made plenty of money and lived well. The Mission installed suitable machinery for the preparation of its crop for the market. This is one of the very few plants in the Republic, one other being known within fifteen miles of the Mission.

In recent years we have greatly reduced the size of the farm. Generally the coffee tree produces its first berries in its fourth or fifth year; then it increases its yield for perhaps ten or twelve years; a period of practically stationary yield for five or ten years follows, after which decline sets in. Thus the full life of the coffee tree justifying its presence on the farm is about



twenty-five years. Much of the old farm had long been on the decline and no longer paid for its up-keep, and consequently large sections were cut out. Parts of this were allowed to sprout up again and thus revive the farm, while other parts were burned over and turned to other uses. In earlier years much of the coffee was picked by hired help, either month-wage hands or women and children by the job. With the present management the point of view has changed somewhat, and no longer is "quantity" the cry, but "occupation" or something to keep some of the smaller boys busy. Of the 140 boys present considerably more than one-half must be kept occupied on the farm. While the raising of food-stuffs is their chief work, that cannot be prosecuted at all times during the dry season. Accordingly enough coffee is produced to employ these boys for one or more months. For the past two seasons we have found time to "hire out" and help pick for a few neighbors. Aside from the question of keeping busy, this has been the source of a small income for the Mission. Our remuneration for such picking is one pound out of every five (sometimes four) picked. Near the end of the season we have had a great many requests from farmers to come and finish taking off their crops for them.

Less than a decade ago coffee sold on the Liberian market as low as four cents per pound. This was a period of great discouragement for farmers and accounts for many farms having been allowed to grow up in weeds or bush. For four or five years the price has been steadily rising, and the 1912 crop was disposed of at about fourteen cents.

For an American citizen to speak of "Agriculture" or "Farming" here sounds almost ironical. While farms vary in size as in America, the prevailing idea of the so-called farmer is to have a given area planted in coffee, a small plot of land planted to cassava, and a few rows of sweet

potatoes. . From the coffee farm the grass and bush are cut (with cutlass or hoe) once a year. The cassava farm is similarly treated. To the potato patch no attention is given between planting and digging. The coffee-picking season begins shortly after Christmas and continues for three or four months; but small quantities of ripe berries can be picked each month during the entire year. With the average farmer the coffee crop is usually spent before it is picked, for during the greater portion of the year his family lives on credit in view of prospective "coffee season."

## SOURCES OF FOOD SUPPLY IN LIBERIA.

One of the greatest problems in the management of the Mission is the supply of foodstuffs; and the problem enlarges in more than arithmetical progression as the enrollment increases. It requires five or six bushels of cassava, sweet potatoes or eddoes for one meal for our children; three kroos (half bushel) of rice will answer the same purpose. When we can we give one meal per day of rice and one of vegetables. Only two meals per day are regularly eaten by the people here. Along with the vegetables or rice we give collard greens, okra, palm oil and meat or fish. We estimate our annual needs in this department at 2,000 kroos of vegetables (chiefly cassava), 1,200 gallons of palm oil, 2,500 pounds of meat or fish, and great quantities of greens and small vegetables. The greens are raised chiefly by our boys and girls, from whom the Mission buys them. In this way the children are afforded opportunity for earning money with which to pay their church dues and purchase a few small articles desired.

The palm oil is gotten from the natives, by whom it is extracted from the nut of one kind of palm tree. The price varies, but is at its height

in April. The oil costs us about one shilling per gallon.

The rice we use is a native product and is considered greatly superior to American or Asiatic rice. We purchase from the natives all of this rice that we can get. The price has advanced within the last decade and now costs about \$1.00 per kroo. We do not raise rice on the Mission farm, since it would keep many of our boys out of school to take care of it. Whatever shortage there may be in the native supply we make up from abroad, chiefly Asiatic rice. In 1910 Liberia had a bumper crop and we bought almost enough for our needs. In 1911 the crop was quite short, and we had to purchase several hundred kroos of foreign rice. The 1912 crop will be of but moderate yield, which foreshadows a "hungry time" this year.

Meat and fish are mainly from foreign sources; comparatively little is from local production. Beef and pork in our local market are held at 16 cents per pound, no matter whether you take one pound or the animal on foot. We get small quantities of deer meat, mutton and goat meat, for which we pay 12 cents per pound. Chickens cost 24 cents for anything up to about half-grown (weighing about one-half pound), and 36 to 48 cents each for those beyond that. A poultry industry would flourish here. Indeed, a general stock industry would pay large profits. There is a demand for five to ten times as much fresh meat as now appears on the market. Many of the Europeans procure supplies of beef regularly from the steamers.

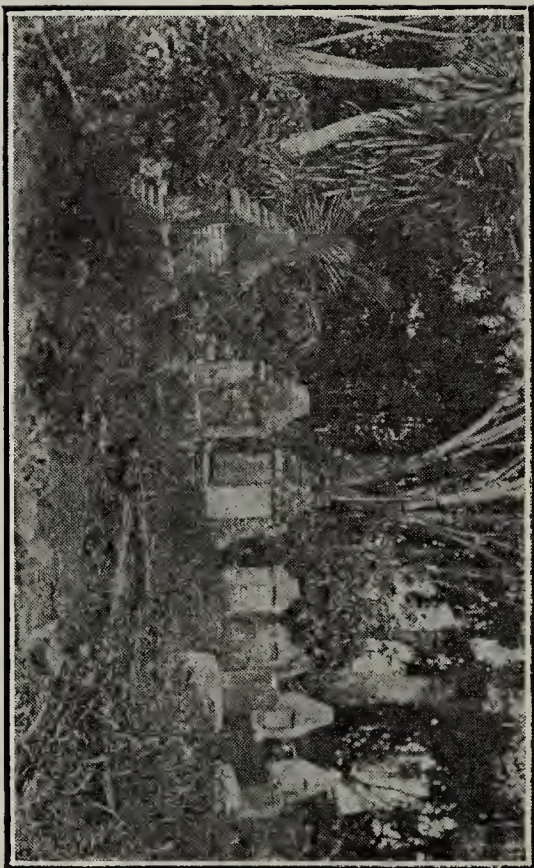
## COMPLETE LIST OF THOSE WHO HAVE SERVED ON THIS FIELD.

Rev. M. Officer, arrived in April 1860; returned April 1861.  
 Rev. H. Heigard, arrived in April 1860; returned August 1864.  
 Miss Kilpatrick, later Mrs. H. Heigard, joined the Mission Aug. 1860; returned Oct. 1863.  
 Rev. J. Kistler, arrived in August 1863; returned in 1867.  
 Mrs. J. Kistler, arrived in July 1864; died in 1866.  
 Rev. J. M. Rice, arrived in July 1864; returned in 1865.  
 Rev. S. P. Carnell, arrived in March 1869; died in May 1870.  
 Rev. J. G. Breuniger, arrived in July 1873; returned in 1874.  
 Mrs. J. G. Breuniger, arrived in July 1873; died in 1875.  
 Rev. D. A. Day, D. D., arrived in July 1874; died on return voyage, December 1897.  
 Mrs. E. V. Day, arrived in July 1874; died in 1895.  
 Mrs. Anna W. Day, joined the Mission in November 1896; returned in 1899.  
 Rev. B. B. Collins, arrived in November 1875; returned in April 1876.  
 Mrs. B. B. Collins, arrived in November 1875; died on return voyage in April 1876.  
 Mr. Herman Voss, arrived in July 1877; returned in 1878.  
 Rev. E. M. Hubler, M. D., arrived in January 1888; died in October 1889.  
 Mrs. E. M. Hubler, arrived in June 1889; returned in December 1889.  
 Rev. G. P. Goll, joined the Mission November 1888; returned in May 1897.  
 Mrs. G. P. Goll, arrived in January 1893; died in February 1893.  
 Mrs. Mary B. Goll, arrived in December 1896; died in January 1897.  
 Miss Francis Davis, (colored) joined the Mission in 1895; married in 1898.



Rev. A. A. Pohlman, M. D., arrived in December 1896; returned in April 1902.  
 Mrs. A. Pohlman, arrived in May 1898; returned April 1902.  
 Rev. W. M. Beck, arrived December 1896; terminated connection 1913.  
 Mrs. Emma S. Beck, arrived in December 1899; died December 26th 1899.  
 Mrs. Christina M. Beck, arrived in July 1910; returned in 1912.  
 Miss Mary Van Leer, arrived in May 1898; returned in July 1901.  
 Rev. J. D. Simon, arrived in December 1899; died in January 1901.  
 Mrs. J. D. Simon, arrived in December 1899; died December 29th, 1899.  
 Dr. A. J. Hesser, arrived in December 1900; returned in June 1901.  
 Miss Amelie A. Klein, arrived in May 1901; returned in September 1909.  
 Rev. J. H. Straw, arrived in August 1902; died April 20th, 1913.  
 Mrs. J. H. Straw, arrived in February 1903; still on the field.  
 Mr. Geo. G. Parker, arrived in August 1906; returned in July 1907.  
 Rev. J. K. Reed, arrived in February 1907; returned in March 1909.  
 Rev. J. C. Pederson, arrived in April 1907; still on the field.  
 Miss Lulu M. Goodman, arrived in June 1907; returned in November 1911.  
 Miss Ruth Garrett, arrived in June 1907; returned in April 1909.  
 Rev. C. H. Brosius, arrived in August 1907; still on the field.  
 Mrs. C. H. Brosius, arrived in Dec. 1909; still on the field.  
 Rev. E. E. Neibel, arrived in September 1908; died March 1st, 1912.  
 Mrs. E. E. Neibel, arrived in September 1908; still on the field.  
 Rev. F. M. Traub, arrived in March 1911; still on the field.  
 Mrs. F. M. Traub, arrived in March 1911; still on the field.  
 Rev. J. D. Curran, arrived in August 1911; still on the field.

Mrs. J. D. Curran, arrived in August 1912; still on the field.  
Miss Gertrude Simpson, arrived in January 1912; still on the field.  
Rev. Joseph Arnold, arrived in August 1912; returned December 1912.  
Mrs. Joseph Arnold, arrived in August 1912; returned December 1912.  
Sister Gertrude Temps, arrived in August 1912; still on the field.



**Muhlenberg Mission Cemetery, Africa.**





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IN THE UNITED STATES OF AMERICA

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